

oxen and must go to try them." As if that were the only day oxen could be tried! "I have married a wife and *therefore*—God save the logic,—*therefore* I cannot come." As if a newly married man had no business at a feast!

5 How much wiser are these for not becoming a Christian? "There are some things in the Bible I don't understand, hence can't be a Christian." (Are you doing what you do understand?) "I don't know whether Christ is divine." (Do you believe he was human? If so accord him the belief and obedience you do great political or other leaders.)

"I will wait until there are not so many hypocrites." Non-believers go to the same hell as hypocrites.)

"I want to make money first." ("What will a man give in exchange for his soul?") All such are *excuses* not reasons and will only cause our loss of the great feast.

6 Business, family and pleasure are the scapegoats for many people's real desire to live the other way rather than to accept of God's invitation. Surely the devil has blinded their eyes!

7 Don't forget that the poor and the maimed and the blind, the beggars, the outcasts and lower orders are invited to attend the gospel feast. Woe to the church that is only rich people's church.

J. L. GILLIN.

Church News

North Liberty, Ind.

We have recently bought a school-house and moved it on our lot, painted and papered it inside, put a good wall under it, also painted it outside. At Brother Ditch's last appointment here we raised the amount of indebtedness and Brother Ditch dedicated it to the service of God. A few years ago the little class here started and hopeful but met with serious discouragements and rather went back, but now we feel very much encouraged and with the help of God we hope for better results in the future. We are thankful to the state mission board for their help last year in sending Brother Ditch to us and we expect help from them another year after which we hope to be self sustaining. We ask the prayers of the church that our hopes may be realized. We have our delegates appointed for the State Conference and we will know better after that what our work will be for the next year. We rather expect Brother Menaugh to work with us, but will abide by what the board think best.

SUSAN FRANCE.

Gleanings From the Wayside

National Conference is past into history and before this is in print the State Conference of Indiana will be in session; hope it may be one of deep spiritual significance and that it may gender good for all concerned. I believe we failed to report our Harvest meeting at La Paz. A large crowd and good attention prevailed, only we were a little frustrated by the rain in the forenoon. The afternoon was pleasant. The young people carried out a splendid program and all seemed to enjoy the service. A very large audience greeted the entire service both in day and night sessions. An offering was taken for missions amounting to \$3 15 which was applied to the Washington mission.

We were called to College Corner recently, one of our former charges to preach the funeral of brother George W. Jackson, an old veteran of the cross. One by one they are fording the river.

Wife and I were at Huntington, Ind., for a week visiting our son. On returning home found a message awaiting calling us to Darwin to preach the funeral of a little son of Brother and Sister Zook. This was one of my former charges also.

We are now at home getting ready for State Conference and winter's work. May our beloved Zion prosper and all the efforts for good be crowned with success thru Jesus Christ our Lord,

WM. W. SUMMERS.

North Manchester, Ind.

Paris, France

There is little church news that would be of interest to the readers of the EVANGELIST to be reported from the capital of the French Republic. Of religion there is no lack as the number and elegance of the churches attest, but the forms of worship as well as the religious conceptions of the people seem very unlike that of our own brotherhood. Sunday in Paris differs from other days chiefly in that it is a fete day. A large part of the population gives itself up entirely to amusements on Sunday tho many apparently do not observe the day at all. I saw shoemakers and masons and other mechanics at work just as on a week day; while the shops, especially the smaller ones, including the almost infinite number of wine and beer saloons, were open for business.

A few Sundays ago I attended church at St. Pauls, London. The building is magnificent and the service as I saw it was in perfect keeping with the place. The building impresses and overcomes one no less by its vast size than by its perfect proportions and by the richness and beauty of its interior. The impressiveness of the service—to one not much accustomed to the Church of England forms of worship—is due largely to those parts which are merely spectacular such as the richness of the vestments, the procession of white-robed singers and other parts of the service which appeal to the eye. The marvelous sweetness of the singing, the rhythmical chanting of the prayers and, above all, the great-organ, sometimes whispering in the gentlest and most-soothing way, and then again melting your heart and filling your eyes with tears with its sad and plaintive notes, and then terrifying you with the crash of its loudest thunder; these lend to the service an impressiveness it could not have without such adventitious aid. These things appeal to the eye and the ear rather than to the heart—to the senses rather than to the sensibilities—and their value depends wholly in their ability to arouse in the worshiper a devotional spirit. If they furnish an avenue thru which the soul can find communion with God and thus bring the spirit of man into touch with the Eternal Spirit, then the "empty ceremonials" have performed a valuable service indeed. But if these things be performed for their own sake; if the chantings and prostrations and rhythmical responses be the beginning and end of worship, then they are utterly valueless. I listened as the priest read with musical cadence of voice and studied intonation, and as the people responded in parrot like recitation; I saw the genuflections and processions and prostrations, all observed as it seemed to me mechanically, and I thought, how grotesque such a form of worship appears when one tries to imagine Peter or James or John or any of those simple, earnest men of God approaching the Lord to worship him in such a way.

I was interested in the service but I fear I was edified but little. The sermon was an insignificant part of the service. The subject was the Pharisee and the Publican and the preacher's comments were both brief and common-place. He did however emphasize the value of prayer as above preaching, teaching or any other part of the service, and said that the object of all that part of the service which had preceded was to assist the people to pray in a humble and devotional spirit. In the afternoon I went to Hyde Park and listened to some of the preachers in the open-air meetings. The style of preaching was much more vigorous than that I had heard in the morning and on the whole was perhaps a little too unconventional; but it had an air of sincerity about it, something of heart-earnestness and real conviction that inspired confidence and did one good.

One peculiarity I noticed in nearly all the churches in England is, the men and the women do not sit together. There is a "men's side" and a "women's side," just as there used to be—and perhaps is yet—in the church which I attended when I was a boy. I have been in a great many churches in the past five or six weeks, many of them very fine and grand, but none of them seems so dear, so good to be in, so helpful in worship as my own little church in Hagerstown, Md. I shall be glad to be back in it again.

J. M. TOMBAUGH.

Spiritual Gleanings

Last Sunday was our last appointment at Loree for this conference year. On Saturday evening at the close of the services a mother came forward and made that good confession. On Sunday afternoon we were called to the home of an afflicted father with a few of the brethren and sisters present and held prayer service with him, received him as an applicant for baptism and in the evening at 6 o'clock we baptized him and we are praying God in his behalf for the restoration of his health that he may do some work for the Master and then he has a family of little children that need his care. Brethren pray for him. Our years work is closed with all of its precious moments and sweet services and as we review the past we rejoice to know that God has blessed our efforts and we give him the glory, take new courage and on. Pray for us.

W. A. HOPKINS.

The Brethren Home at Winona

The proposition to have a large building at Winona owned and controlled by Brethren, is meeting a favorable response. Many are planning to attend the next conference who have never been there before. From Philadelphia to Kansas and Nebraska the investors are scattered. If you have not read the announcement on the last page of the EVANGELIST read it now and correspond with the committee about it. If one person is not able to take a whole share (\$100) several can go together. The time and opportunity will soon be gone.

C. F. YODER.

Warsaw, Ind.

Report of Tract Fund

Envelope Collection, Twelve Mile, Ind.—Dudley Black 15c, Mrs. Mary Gransinger 50c, G. D. Wilson 25c, Scott Reese 25c, Miss Cora Woodhouse 25c, No Name 20c, Delpha Carson 20c, Goldie Reese 10c, Fred W. Carson 10c, No Name 10c, Sarah E. Wilson 10c, Emma Krider 10c, Miss Cora D. Black 10c, No Name 8c, One who loves his fellowmen 5c, Mae Black 2c, Alice Kelsey 5c, A Sister, 20c, No Name 25c, Total \$3 05. Corinth church collections \$2.13, Mexico church collection \$4 70, Roann church collection, \$1.33. G. W. Barnhart, Twelve Mile, Ind., \$1.00, Total \$12 21. Total amount last report \$93.73, Total in fund to date \$105.94.

Respectfully submitted,

LOUIS S. BAUMAN, Gen. Agt.

2424 N Tenth St., Philadelphia, Pa.

Young Men's Bible Class, Brethren Church Johnstown, Pa.

For about eighteen years the Brethren Sunday-school has had an existence at this place. At first with a small working force of church members had an attendance of about sixty or less. Idleness has had no part among us. The cause has been pushed along until at least one hundred and sixty are present each session. In addition to our earnest superintendents, a corps of faithful teachers have been at work, all of which deserve full credit for the part taken in advancing the cause. Among them, brother W. Z. Replogle, at the head of our Young Men's Bible Class with a class roll of thirty four, average attendance nineteen, and average collection of one dollar and twenty-five cents. In addition to the teacher this class has a secretary, a committee of four on "absent members," and a committee of the whole, on "new members." September 23rd, for the first time they enjoyed the distinction of occupying the only room in the city set apart for the exclusive use of a young men's Bible class of which they may well feel elated.

The lower floor of our church building has three apartments, a front room for the main school, and two at the rear. One is in use by our infant department while the other is the one fitted up by the young men. The walls nicely painted and papered, with carpet, chairs and table at a cost of about seventy dollars, present a very inviting appearance.

From this good results may be expected. Here may young men receive instruction in temperance and righteousness and may from them go forth,